/118 cont./

847 But if they do not achieve this purpose, they do not hesitate to commit another greater crime, that of strangling the newborn or burying it alive. In spite of the fact that these [692] cases are not very frequent, neither are they very rare, and they are easily discovered by relatives or neighbors, who denounce them to the town authority, who cannot remedy the matter either, because should he take measures, /119/ they scarcely listen to reason or to the advice that they hear, which they listen to as one listens to the rain fall.

000 Let it thus be understood once and for all that the Chiriguano, like every savage race, need first of all instruction, and later firmness, because without the first they will always be ignorant, and without the second they will scorn the instruction they have received. The Hebrew people, accustomed to religion from the beginning of the world, received admonitions, advice, and laws from Moses, with whom God communicated directly. When the people prevaricated, it was God himself who imposed upon them the punishment which suited their guilt. Sacred history is full of such acts (1).

1. With the law of encroachment, there was committed the error of carrying off prisoner an old missionary. Other such acts will follow this, and when the Chiriguano see that not even the padre is freed from jail, they will lose all fear, and they will henceforth always be criminals. The Indian does not listen to advice; rather he listens to what hurts him.

Suicide

Love is natural to humanity. There must always be an object which is loved. The scholar loves his books, the mechanic his tools, the astronomer his telescope, the mathemetician his theodolite, the philosopher his principles,

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[262]
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may be general rejoicing with the drinking of the pretasted Cangũi, chicha, squash and beans to eat together with Aticúi, meal, and Atipíi, parched corn. In his prolonged discourse he recommends union in labor so that it may soon be finished, since the field of the cacique is planted first and then those of the rest, with all of them helping one another. When I came to the missions, the soldiers of the cacique Gũiraesa still did it in this way. I shall speak of this cacique and his family in another chapter.

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●692
The cacique also arbitrates the arguments which frequently arise in the planting season, since even among these people there reigns covetousness of the property of others, should it be good and free of brush; he settles family disputes, admonishing the parents and also their children. If a theft occurs, it is also he who makes claims before the cacique of the neighboring tribe, but if this should occur within his own, he will summarily administer justice. His sentence is absolute and in general not subject to appeal (2).

[799]
2. There are several caciques in the missions, because they are made up of several tribes. The missionary governs them all, with the result that the authority of the caciques is almost nominal.

721
It frequently happens that, as a result of some affront done to some woman of a tribe, a bloody war begins, which assumes the characteristics of a regional one. This happened during the
[643]
[837]
1850's in the Cuevo region. The cacique Gũiracoti tried without success to have relations with the wife of Yaveau, cacique of the right bank of the stream of Cuevo. In revenge the offended man disposed of a head of cattle belonging to /160/ Gũiracoti; hostilities were then declared and each cacique prepared for war.

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Abuse of Authority

622 661 643 The Indians who today live under the paternal rule of the missionaries state that formerly caciques committed thousands of abuses; speaking of caciques still alive, they said that they abused everything that belonged to the poor and defenseless Indians, made use of maidens and women of others took possession of horses, cows, sheep, goats, and rags or clothing of their subordinates under any pretext, and in certain cases, as absolute mandatory, life was not safe either.

682 In verification of the last, I am going to relate the following: Before the reorganization of the missions of San Antonio and San Francisco del Parapiti Grande, an Indian strangled his own son and half buried him in the sand near the bank with the aim that any sizable rise would soon carry him off, but before this could happen the deed was discovered, not by betrayal by his wife, whom he had threatened to kill, but by the wheeling about of vultures which were beginning to strip the already decomposing flesh (2).

[643] 2. The murderer of his own son belonged to the upper town and was hanged in public in the lower town where the regional cacique, who was the authority of the presumed Parapiti Canton, resided.

692 643 682 When the regional cacique had been advised, inquiries were undertaken in order to speak to the evil-doer, and it was not difficult to find him because he was a well-known Indian. Taken into custody and brought before the authority, he confessed his crime. In order to prevent another greater crime the canton [649] authority attempted to intervene, but the regional cacique made it clear to him that justice would be administered in an exemplary fashion by him and that the corregidor, whose subalterns were the whites, should not involve himself in the matter at all.

/163/

643 682 692 For these reasons the authority yielded and left it to the cacique to deal with the culprit as he deemed best, following his barbarous customs. Rather than complicate matters, the cacique had two forked sticks of medium height set up, with another piece of wood set between them. He called together all the inhabitants of both towns and in their presence in broad daylight condemned him to the gallows, and the execution was [671] immediately performed. The cacique has no written laws; he does everything by tradition and applies punishments such as the one related as a deterrent to others, to remove evil from his region, so that the life of the defenseless and the good may be respected and that he may be feared (1).

622 643 756 686 692 1. When a sorcerer does not manage to accomplish what he has promised, because he perhaps did not help him, it is the cacique's prerogative to order the death sentence and burning.

Separation from Command

622 631 643 The dismissal of a cacique is a very simple thing when the abuses he commits are unbearable. In epochs prior to the present time, the oppressed Indians were beginning to withdraw from their obedience to other peoples, and since the latter find it difficult to be able to live in strange lands, they ended up by having recourse to the regional cacique, who in turn declared them free from such obedience, naming another more humane person of the same tribe or who had resided for some time in it. This has become easier today by agreement with the political 648 466 464 622 643 authority of the Republic, but there is the greater problem that when an abusive cacique has been dismissed and another named by the political authority, he is sure to be subject to all the demands of the whites to provide them with peons, and the latter, who do not like the yoke or the caray /white man/, become impatient and emigrate.

Ce 565 556 621

/231 cont./

One cannot speak here of rich and poor in the same village, though there is the beginning of a nobility. On the other hand, there are rich and poor villages. There are relatively wealthy individual Indians, but they, like Taco, live like the whites.

Ce 622 701 642 643 Ce 682

The chief is the judge and in former times was the leader of the fighting men.

Vocapoy told me murder was punished by sentencing the murderer to work up to half a year for the family of the one slain. A thief gets up to 50 lashes and is sent to another village so that he will not be killed. According to Vocapoy, it is the duty of the chief to prevent blood revenge by sending away the offenders so that they will not be murdered. The murder of father, mother, or child is, according to his assertions, unknown in his region.

Ce 692 643 681 C 531 415 Ce 682

According to Batirayu, whose statements are more reliable than those of /232/ Vocapoy, the high chief of the Chané on the Rio Parapiti deals with no offenses other than murder, seduction of another woman, and bewitchment. Murder with poisoned chicha, "bád-dyási," occurred in former times among the Chané. Murderer and bewitcher were burned. The seducer of a woman was deprived of all his possessions. For the rest, theft and other offenses were settled by means of duels. If a person stole something, the injured one and the thief called their relatives together, and they fought on the open plaza in the village.

Fig. 115. Calabash. Chiriguano. Itapenbia. 1/6.

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Ce 177 Ce 643 633 721 Ce 423 622 643

The administrative authorities of the whites are now intervening more and more in the legal affairs of the Indians.

In war with other tribes the chief gives the orders, as they did in the uprisings of the Indians against the whites.

According to Vocapoy, the chief owns the land for the tribe. Batirayu said the land rights are arranged so that everyone plants what he wishes. Land that has been cultivated has its owner, even if it has lain fallow for years.